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OUR RESPONSIBILITIES TO ONE ANOTHER.

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OUR RESPONSIBILITIES TO ONE ANOTHER.

[The subject being suggested by a member of the audience.]

DELIVERED AT THE CASSADAGA CAMP MEETING, SUNDAY,
AUGUST 16, 1891.

INVOCATION.

Infinite God; Our Divine Parent; Mother of all love; Father of Infinite wisdom; we would turn to Thee in praise and thanksgiving; for the wonders of the visible universe; for the soft light of the summer sun; for the beauty of the vernal earth teeming with loveliness and abundance; for every form of nature that expresses the object of creation, and reveals the Creator in the myriad forms of life that abound; for the murmuring streams and winds that play among the trees; for the songs of birds and the laughter of little children; for the sound of ocean waves, the anthems of the deeps, and the moving spheres that keep time to the pulsation of thy being; for all that the earth affords beneath Thy loving care; but more for that intelligence with which humanity is endowed to perceive that every form of life reveals the purpose of the Infinite, and that each mind responsive unto Thee feels the knowledge that flows therefrom. But while we praise Thee for the visible universe, the fruitage that ripens unto the labor of human hands, the knowledge that ripens unto the labor of the human brain, we praise Thee more for that inner and diviner realm, the realm of the spirit; for that intuition that perceives Thee and understands Thy life; and for the great attribute of human sympathy that binds humanity together

and conquers the striving, and dissonance and gloom; for the perception of the wonders of that inner realm; Thy truth above all error; Thy light above all darkness; Thy love above all hatred; and finally triumph in the thought of the mind of man, and with the aspiration still turning within, perceives forever the glory that is divine, making that the standpoint of all achievements, the glory and illumination of its light. Oh, may all turn into that inner kingdom where every sweet benefaction abides; where love and truth, all-conquering are found; and where the enfranchised spirit perceives the wonder of the invisible kingdom, and knows that truth is eternal, and feels through all that the ultimate triumph of love will come upon the earth. Oh, may all learn the sweet bond of human brotherhood, the divine achievement of charity; the soft light of that Infinite love that flows in and through all human lives; and may every heart forget its sorrow under the light of benedictions from above. May all turn unto some sacred labor, some divine accomplishment for humanity; forgetting their individual sorrows in the larger benefit of the whole; and may those who fear death, who tremble on the border of life immortal, behold where invisible hands have turned aside the curtains that separate the mortal from the immortal life, and perceive the messengers of light waiting to uplift the sorrowing hearts, to strengthen the faltering hands and give courage to the weak. Waiting also to inspire the heralds of a better life; those who speak with becoming tongue and inspired words for the elevation of mankind. May the light of that supernal realm, the glory from that immortal altar stream in and through the chambers of these minds to-day, until even the sunshine shall grow dim, and all earthly splendor be swallowed up in the brightness of that inner and more divine glory. May Thy kingdom come in fellowship and brotherhood unto all; Thy will be done in the fulness of perfect love on earth even as it is in heaven. Amen.

DISCOURSE.

First is the ego; man considers the value of existence as the exact measurement of what circles around that ego. As the eminent astronomers who thought that the earth was the center of the visible universe, and that the solar system, the sun, moon and planets, revolved around the earth, made many mistakes in connection with the astronomical error, so man making himself the center of the

visible and moral universe commits the error of supposing that all facts, circumstances, truth, and inspirations circle and cluster around this great and wonderful I.

This mistake does not seem to lessen with the enlightenment of the human mind in physical science. While it is true that the whole physical universe seems to contain a purpose of its own, and the human body belongs to that universe, it nevertheless, is true that the individual wishes and desires, and physical necessities constitutes the center of value of man's physical efforts on earth; that for "me" to live, for me to have food, for me to have shelter and clothing, for me to have a home and belongings seem to be the sum total of personal aim.

The intellectual man aids him in the accomplishment of this central purpose, and bends all science, all art, every discovery and invention to the achievement of the one desire. The ego enters into the possession of the different orders of faculties, and while not dependent merely upon the physical resources for the accomplishment of its purposes there is none the less the one point to be attained; the enjoyment of what is called human life.

But just as soon as the moral unfoldment begins, as soon as man discovers that there is another nature, as soon as the physical man and the mental man perceive that there are other belongings and relationships, as soon as the affections assume the form of moral responsibility, as soon as the human ego discovers that its highest happiness is not in seeking merely for self, but in seeking physical belongings that others also may be benefitted, then the center of man's effort changes, and the ideas in reference to universal rule must change also.

We say the advantage of a moral over a physical philosophy, of a spiritual over a material basis, is that the spiritual basis places the center of the universe where it belongs, and that the merely physical basis places it in the ego, where it does not belong. That of man lives only on the physical basis, he lives for self, and that is, of course, the basis that causes all the moral obliquity that if he lives knowingly the spiritual basis the center is humanity. The divine proposition is the center and all the belongings of human life regulate themselves in accordance with that diviner center.

The two propositions, therefore, are very plain; that if one perceives only the ego as being the center and all the forces of the universe as bending to that, if all physical relationships are to the van

quishment of whatever stands in the place or way of that ego, and if even people are to be subjugated if they stand in the way, as so many portions of the physical universe to be conquered, or as portions of the intellectual universe to be over-come; then of course everything is viewed from the standpoint of the individual, and the view is an obliquity. There are those who predicate the arrangement of universal life upon that basis, and declare self to be the foundation, the well-spring of every human action. There are even mental philosophers who claim the honor of having discovered that even the highest moral purposes have their origin primarily in human selfishness. That primarily man does not perform an act of beneficence; that there is not in the human spirit an impulse to do a kindly act, that does not originate from this basis of selfishness.

This is proven to be false from the nature of moral unfoldment; that just as soon as the moral nature begins to act there is a division of the physical possessions. The child that follows the physical inclination will refuse to divide his possessions or play-things with another, but the moment you appeal to his moral nature there is a division of whatever the child possesses, the moment the human mind or spirit begins to act in the direction of the moral nature, there begins physical sacrifice, then begins the over-coming of the ego of selfishness and the recognition of the larger center of the divine humanity.

The center of the moral universe is not man, but God; the Supreme Good, the center of the moral universe is not man's individual wishes and belongings, but the great beneficent purpose of the Infinite. When one adjusts one's self to the purposes of the universe, whether physically, mentally or morally, everything then is clear and plain. But if in this purely selfish seeking man does not adjust himself even physically to the great ultimate purpose of the universe around, he finds himself finally at loss. Whether he discovers a new method of applying electricity, or seek a new planet, he must conform to the manifest law and order relating to the thing which he is seeking to investigate; he must not place the ego as a barrier between himself and the knowledge that he seeks. If he cannot see with his eyes he must be aided by the telescope or mathematics; if he cannot hear with his ears he must add the telephone, or phonograph to aid him, if he cannot accomplish his object with his physical senses and strength he must add his mental powers, that he may adjust himself better to the methods of the universe.

Responsibility is a perception of man's moral nature; there is no change from his position of self-seeking until the moral center is first fixed. Whether a man be a professed materialist, atheist or deist, if he places the moral center in the great purpose of human life instead of in his own meager individual existence he has found the correct basis of all moral activity.

The central truth that must be perceived before the human mind can realize its responsibility to others is, the absolute and divine equality of all human beings spiritually. There are a great many people advocating political equality, there is a contest going on for the equality of woman before the law. We consider that the basis of all correct legislation or moral teaching is to be found in the primal equality of every human soul. Just as soon as it is decided that one soul, primarily, is as perfect as any other soul, you have the correct basis. You have had a religious aristocracy that culminated in Calvinism in which a choice few were "elected" to be saved. Just as soon as you say that every human soul is entitled to equal recognition in the universe, you have a religion that makes it possible for every human soul to achieve equal victory. The "I am holier than thou," the idea of being *in esse* any better, or purer, or diviner, or that any soul is fashioned any better or higher than any other soul may have caused all this difficulty in the worth, or that if fashioned equal primarily that there are souls that have wandered so far from the center of this divine proposition as to inherit another destiny than that which every soul will inherit.

That each individual soul is no higher than another, nor can any gain advantage over another by stages of growth, must be universally admitted; and that every child *a priori* possesses the angel, must be the primal center of all moral action; and if we make ourselves believe that there are any exceptions to this rule, or that any human being may not finally have the heritage of all, we commit the error of only having partial view of the moral law, and our responsibilities vary according to our partiality, we favor one class and neglect another class, we favor one condition and neglect another, we look upon the sinner not as one who is morally diseased, but as one who is created wrong.

The entire judgement of humanity is based upon the supposition that the ego is right, but morally we know that the ego is wrong, when we feel that the divine proposition may be enforced rather than perceived. We know that where all seek for the divine propo-

sition as the center of the moral universe, that when one has attained such a perception, each human being is just as liable to attain it.

The great trouble in the past has been the lack of perception of the true moral center and the lack of proper spiritual adjudication. People have attempted to judge one another; have attempted to mete out the favors of the universe; they have attempted to place themselves in the position of the Deity, and have endeavored to make human beings bend, not to the divine purpose, but to the human perception of it. But when we know the human mind does not perceive anything in its absolute perfectness, that the white light of heaven does not reach the human vision, that all have their limitations. That there are thousands upon thousands of vibrations of light that cannot be seen by human eyes; when we remember that the senses and mind of man only approximately discern even the least and most common of the physical facts of the universe, how much more should we remember that the human spirit only approximately perceives the moral truth of the universe, and that because a thing seems true, or is right for you or for me, that it may not be right for another; that the ultimate right must be in the perception, not of the many colors of light, but the pure white ray that the Divine life only can reveal.

Then we will discover that our obligations toward one another are to the perception of this divine equality; to the recognition of this ultimate spiritual possibility; to the bending of all our endeavors to adjust our lives to the divine proposition of the universe as fast as we perceive it; to the recognition that all other human beings also may be adjusted to this divine scheme and plan; that we are not to bring people to our standard as the *center*, but we are all seeking for a higher and common center that is beyond and within, and toward which we all consciously or unconsciously, toil.

That not only is life not simply a struggle for the existence and perpetuation physically of the most powerful, as has been supposed in the past; that the "survival of the fittest," in human life does not necessarily mean muscle, sinew or perfection in the physical form; that the prize ring and the championship of the arena is not the standard of human existence.

Just as soon as the physical conflict is over and the recognition is obtained for the highest and diviner habitation of the spirit, we then have the physical method subservient, and instead of seeking for others; instead of aggregating everything to self, everything is ag-

gregated for the purpose of distribution in the highest ways; instead of grasping everything for the individual, everything is supposed to be the possession of all.

The light of the spirit shows that the effort centered now chiefly in the individual is the effort that is to obtain for all just as soon as human enlightenment and spiritual growth take the place of the physical ego; when this is shown, then the responsibilities are manifest; not what each human life owes to itself, but to humanity; not simply the expression of the physical ego, but that it owes to humanity everything that it possesses; whether it be the gifts of intellect; whether it be art, or science, or philosophy; whether it be genius in any given direction; whether it be the inspiration of Sinai or Olivet; whether it be the perception of a divine truth and the giving it forth in words, or whether it be simply the inspiration in daily life which is born of the highest inspiration and perception.

What the mother does for her child prompted by her unflinching love the spirit that perceives the moral purpose of the universe does for humanity; what the mother does for the unfortunate child, the spirit that perceives the import of the moral realm does for all unfortunate human beings. Instead of accepting the ethics of the Spartans that caused the putting to death of the imperfect physically and mentally the divine humanity, cherishes, nourishes, assists and strengthens the weak; the blind instead of being killed are now taught to see with the methods of intuition and touch that are so much more active in the blind, and the deaf, who are unable from their misfortune to discover the sounds and harmonies of music and of speech, are made by their quickened vision through perceptions to know the thoughts of others; and all who are maimed and imperfect physically, instead of being blotted out of existence are aided and strengthened that their moral natures may not be lost sight of.

We also know that many who are most perfect in physical form are still blind, and deaf, and maimed in moral ways. The great moral purpose of the universe is to strengthen their weakness; assist their blindness; enable them to hear, and see, and understand that which is divine and perfect, but prevented by their moral obliquity and imperfection. Just as soon as this responsibility dawns upon humanity then the center is changed from the ego to the larger perception of divine principles; men and women are but a portion of the whole revolving around that divine center which is Infinite love.

The demand in the moral universe is for the highest that is in each without restriction or reserve; that each and every human being be, express and fulfill the highest they know. Instead of making the standpoint the lowest, and expecting that the physical dust and the earth around will yield the highest inheritance, the standpoint must be the highest, and that is born of the divinest conquest over self.

If we are asked what the moral obligation primarily is, we say to do and be for every child of earth what you are and are now seeking for yourself; to ask and expect for every human life the favors you ask and expect for yourself; and to recognize in each individual life whether obscured or clear, whether dim or bright, whether shadowed by imperfections or shining resplendently glorious, the same possibilities that you recognize for yourself. When this is done the highest that you can do and be is not too great for the humanity that is associated with you.

A great many people say: oh, there is no use of my being generous, kind, and loving, it will not be appreciated. If people only do things for the sake of being appreciated, they will never do the smallest good, to say nothing of the highest that is in them. Every prophet, every teacher, every leader must express that which is within them because it is there; because it is the divine voice, trusting to the growth of humanity that will finally come, for the recognition of the message or the prophecy that they have given.

What would the world be if every thought merely adjusted itself to the common level, and that the lowest level of mankind viz., present recognition? Then all efforts would be centered, as is too much the case to-day, in the worship of mammon, and the worship of God would be forgotten; the divine spirit within man would be stultified, starved and neglected because of this self seeking.

We come at last to understand that the responsibilities which human beings owe to one another are not only fully commensurate with individual freedom, individual government and the highest individual thought, but that the highest individuality is in the debt which each owes to humanity. That this highest government, highest freedom that is born of truth shall be exercised even though it be not appreciated; though it cause its possessors to be put to death. If persecution ensue, still it is none the less true that the highest that one possesses is required.

Those human beings who have glimmerings of it and stultify it,

and wait for the tide of popular opinion, must wait its growth from within; but even these, who follow in the wake of the grand lights that lead the world on may not be blamed for their lack of moral courage. But the sun would be blamable if it refused to shine, placed thus in the center of the solar system; any planet that has a greater light would be the subject blamed for not shedding that light if by any process of thought the sun or planet imagined they would not be appreciated. The nature stultifies itself that says no lily should bloom unless there is an admiring gaze, no roses ought to shed their incense unless there was applause; do we not know that the incense and bloom make up the common beauty and loveliness that is the heritage of the earth. That which makes beautiful the wilderness is borne afar on the many wings of light.

Let no one suppose that the highest and the best that is in humanity is forgotten or is obscured, or is blotted out; it is a divine gift, it is a possession, it is an inheritance that once given to the world abides forever.

The responsibility of doing this is so great that one cannot afford to think that there may not be recognition even in the one life, in the day and generation in which they live. The Messiah came to the few, and even some of the few denied Him. But there was recognition beneath, and the growth of centuries has revealed that the Lowly Life did not blossom in vain. Each human life sheds its odors around, the fragrance of its existence is born of this inner diviner realm; though it may not be recognized in the words, the touch of the hands, the kindly voice, the beaming smile, the eye that gives the sympathy produce their effect, and the world is better, and higher, and wiser for the best that you can do and be while in it.

The responsibilities are also that instead of judgment there shall be appreciation, instead of vindictiveness, scorn, and striving, there shall be an endeavor to enlighten the earth. All errors are the results of ignorance, even the most oblique and callous heart is reached through some avenue of its nature, while it may be accounted by some, wisest to combat Satan with Satan's methods, while it may seem unavoidable sometimes, it is also wise to see beyond the intellectual shafts when the intellectual shafts have been sent, the higher and diviner methods after all is the presenting of truth in the best way; seeing the light, let it shine in the highest method that is possible, trusting to the unfoldment and to the growth of the human spirit to perceive it.

All know that God sends the smiting of the thunder and lightning to break asunder the rock. We know also that human spirits through the smiting hand of sorrow, and through the great thunders of adversity grow nearer and nearer to the truth. It is not our province to send the lightning shaft; it is not the province of any one human being to knowingly send this piercing sword, yet when it is sent by the Divine method, happy is he, we say, who is permitted to stand near at the hour of this great calamity and pour the balm of healing and strength into the heart that is so smitten. Happy is he who can trust to the Nemesis of the divine plan to bring its own unerring justice.

Oh, speak the truth fearlessly; live the highest life as you perceive it fearlessly, and in the end such recognition will be afforded as you need for the great moral purpose will be recognized and in each individual fulfilled.

When we see such a mass of people as this assembled fraternally, and know that but a few centuries ago there would have been armaments of war, bristling bayonets dispersing this crowd for the thoughts expressed from this platform, and know the great moral Nemesis of life has been at work with the hand of Infinite justice remembering the places where human beings went out in sorrow. If we cry out against injustice and wrong, we know that nevertheless the moral law remembers Russia, remembers Italy, remembers every land beneath the sun, remembers those in this favored land who are starving for bread, starving for spiritual life and for the strength of sympathy.

Do you know that we fully believe that the great solvent of all these questions must lie in man's moral nature, that humanity must be awakened to perceive the moral relations of each to each before there can be any solution of these questions that so agitate and affect human life.

The intellect may accomplish what the spirit perceives. There may be in the physical victory a perception of the light after it has been appealed to from within; but humanity must begin at the foundation of these things; you cannot teach man morality from without any more than you can build edifices from the top; there must be growth, unfoldment, perception, though it seems to be slow; through the days of fruition seem to be afar off; though there seems to be more tares than grain reaped from this conflict, after all the ages yield the great results of this moral victory.

The comparative enlightenment and peace of this day show the great strides of *true* Christian civilization over the barbarism that relegates a portion of humanity to eternal torture. The light of the divine truth must be from within. If there is not this perception, all legislative enactments against wrong will produce no effect, for there will be a relapse into the original condition until the enlightenment come. Sometimes this education comes in the midst of conflict; sometimes it comes in the midst of revolution; sometimes it comes in great peaceful strides, like those that are but forward by gigantic minds for the uplifting of the earth. But in whatever way it comes, it says that the moral basis is the real basis, that the spiritual center of the universe must be recognized before any one can know his or her real belongings.

Whether one is the smallest satellite revolving around some central sun of truth, or whether one be a wonderful sun of splendor is not for the individual to determine, it is only for the individual to shine. It is best to do the best that is within, to light up the lonely pathway, to illumine some solitary life, and at least to shed the light where the individual footsteps can firmly and truly tread.

Our estimate of the sum total of individual right is, that every individual has the right to do and be the highest that is within, then there will be no impinging upon the rights of others. The moment one attempts to assert one's right to regulate the responsibilities of others by arrogant control, that moment one steps beyond the province of the individual possessions, and becomes an aggression. We have no right to enforce anything upon any one. But it is claimed all humanity has the right to prevent any aggression upon its privileges and rights whatever may be the method chosen to check the encroachment; but if violence shall be met by violence, if arrogance is met by arms, if the spirit that encroaches upon one's rights is met by the same spirit, we do not find any better results.

We do believe in the moral and spiritual as the divine method, we do recognize the highest method in that which is in keeping with the highest end, notwithstanding the present strife and conflict that there is in the world we believe the highest moral standpoint is the over-coming of evil with good; that there can be in the world no better law than that which sees the highest and best way and insists upon doing it.

We know that the light may shine into the darkness for ages, and possibly not illumine its gloom; but there is no leaf of any tree, no

bloom of any flower, no glory of any world that has not been vivified by thousands of ages of light ere the blossom came forth.

Truth is more supernal and radiant than material life. But we have every reason to suppose, according to science, that the light itself made vision possible, that the eye that sees is called into existence by the divine throbbing of the light of the sun. If the physical vision has waited so long, if the sun and its planets, and the laws of the nature around can wait for the vision to be unfolded that sight may give recognition to light, cannot the spirit wait ages upon ages?

Away down in Egypt beneath centuries of tombs and pyramids, the "All Seeing Eye" was pictured in the religion of the past; that is the eye that never sleeps, its sun is the light that is never quenched out of the throes and tempests of agony of nations, the spirit of that divine perception upsprang; instead of being buried beneath the tombs and pyramids to the "All Seeing Eye," has been quickened in the vision of prophet, seer and sage, of martyr and messiah, now there are thousands of eyes to see, thousands of hearts to understand the burning words of truth that were then concentrated in the smallest number of people.

If, therefore, the earth and all humanity has waited so long for the true perception of physical science to disarm the laws that govern the universe, the laws by which planets move, and suns and systems have their existence, if fragments only of that truth have been handed down to man, and he is still striving and diving to solve the problems of human life, may it not be true also that this primal light of the soul with its wonderful perception knows that the "All Seeing Eye" quickens the vision, touches the understanding, awakens the perception and makes ready the world of humanity for the great moral enlightenment of the age?

Oh, it is a privilege to live in this age. Looking backward, forward, earthward, heavenward, eastward, westward over the mighty horizon of living thought, over the spheres and countless ages of achievements, and to know that at last humanity is centering toward the divine method, is perceiving the wonder of the divine center, has resolved to arrange itself in harmonious order each to each. That there will be the divine recognition of every human spirit, and the glory that awaits every human soul, the possessions that are within every human life and are known to be there, and are held sacred by all mankind.

Aye, and if the smallest treasures and talents are well cared for, the greater are given to one's keeping. If the light of knowledge is made plain, the small blessing is appreciated, the light that is within every human being is properly shed, how wonderful becomes this barren wilderness and waste. Many in human life say: oh, we are not qualified to do a great amount of good, we do not have the inspiration, we are not prompted to speak, there are no gifts that descend to us, we are obliged to delve for all our riches. But we answer the deeps as well as the heights yield their treasures, the light of the sun is imprisoned in the diamond's rays as well as set free in the stars. There is nothing in the universe that is not of value; the aniline dyes are produced from the blackest substance the earth can hold, coal tar. There is in the innerment of each human life a gift that is divine, and the inheritance of the humanity around you, and you all have a portion of this light, and if you give of the gift that is yours, it grows and increases like the lowly blooming flowers, it sheds its own brightness and fragrance, and is just as valuable as any other.

Besides, we think when people grow to this divine standpoint that every human spirit is primarily equal, then they will know that when Christ said: "Be ye perfect even as your Father in heaven is perfect," He did not offer a mandate impossible of achievement. It would be mockery to have urged this if it were not possible. If you give a drop of water to some one who is ill, it may not be the whole lake, but the drop of water may aid in quenching some thirsting mortal, still the lake would not be less valuable because the drop of water was given away. Give of the truth as you understand it; give of the highest that is in you; trusting to the morrow to bring you a higher and more perfect method.

You may know that in the great sea of eternal life, in the life that is quenchless, nothing is lost; that if you do not meet your treasure to-day, if the words you give forth have no fruition, if the life you live seems to be unappreciated, there comes a day and hour when the best that you bring survive, and the weakest perishes; when the thorns, thistles and briars are swept away, and the great harvest fields that have been sown by steady hands are reaped; in the spiritual storehouses here and hereafter you gain your treasures. Happy will it be if the treasures are those that have been planted for other lives, if the seeds have been sown for the sake of others, if the bread you have cast upon the waters have returned.

You know what it meant when Christ said: "Cast your bread upon the waters." Over there in Egypt when the waters of the Nile were receding, and the inundation had well-nigh past, little flat-boats were sent out bearing precious seed, this was scattered all over the receding waters, when the waters were gone, the grain was left in the rich deposit, and was thus planted; and the harvest was returned after many days. So in the flood tide of human life, in the great striving and struggling, in the inundation of human existence, cast your little seed of truth upon the waters, and after many days it shall return.

It is the primal obligation to do this, it is the injunction of nature, it is the law divine, it is the method divine, and however lowly that seed, however intermingled with sorrow it may seem, after many days it shall return with its abundant harvest of spiritual blessings giving the bread of life unto human lives.

When spirits sow on earth the seed of the knowledge of immortality the awakening of this consciousness, they do this because primarily they believe that human beings will know their relations and their obligations to one another better. Just here is the reason why it is the moral obligation of spirits to return, as it is called, if they can, and teach the human lives; it is because spiritual enlightenment is just as valuable in the present human existence as it is in the spiritual state, because man does not live one-half, one-third, or one-fourth as much, if debarred from this spiritual perception, and because the basis of his existence being spiritual if he lives only in that which is temporal and transient he does not impart to that life what belongs to it. Take away the spirit from society, from the home, from the government, from religion, and you have a skeleton only left. It is to imbue the skeletons in human life with something of this divine spirit, or rather to have them partake of this divine life, that the words of truth and immortality are spoken.

To-day here and now you owe it to one another that you recognize, not only the form and the mind, not only the body and the intellect, but the spirit that is within. If the hunchback were judged by his body merely, you would scorn and despise, or at best, pity him; but if out of his eyes you see the immortal light gleam, or from the voice the qualities of heart there is a recognition that does away with the feebleness of the form, and you see him soul to soul, you pass by physical and mental blemishes; you do still more, you pass beyond the moral blemishes into the spirit.

When, therefore, viewed from a better and higher expression the criminal condemned to death, and the criminal recognized as a possibly reformed being are two separate factors in human life. The dungeon or gallows is one thing, and the recognition of what may become of the imprisoned life when under the highest influences of growth and human teaching quite another.

When the world shall have abandoned condemnation for instruction, when you shall have abandoned cruelty and judgment for higher teaching, when the wisest human lives are filled, not with this censure and striving, but with the light of better and holier methods human beings will have filled better the responsibilities they owe to one another.

The child that is taught only by harshness bursts asunder the barriers, and proves the willfulness that is within. The child that is won to a higher truth and example by firmness and love learns the lesson, it may be slowly, but surely. All humanity are grown-up children, nations and people are but schools of unruly children, and the light of the divine method is to teach those children their relations to the Divine and to one another. By saying to each one you are just as important, you are just as much a factor, you are one of the units in this divine kingdom. You appeal thereby to all that is highest and best within.

It is not for us or any other individual souls in the universe to declare to any of you what your individual responsibilities are. General principles are stated and must be recognized and applied by all. Your adjustment to those principles must depend upon your individual perception and growth. Far be it from us to say, your present positions are wrong, but all positions that do not yield to the whole the best results must be errors that belong equally to the whole. If we say society is responsible for the crime that exists in the world, it is not that we blame any individual in society, but we say that there is some portion of the error in each human life that constitutes that society as it is, that makes the crime possible. If we say that human life as it now exists, politically, socially, and morally, is responsible, for the political, social, and moral obliquity that is in the world, we say the average state of human existence is responsible, that the defaulter and embezzler are the results of the small stealings or the advantage taken of one another and recognized as permissible in the commercial world to-day. If a man fail in his place of trust, that is a moral obliquity, but if the whole fabric

is made up of that which is measurably an obliquity, and is carefully concealed; that driving of a bargain which takes advantage of a man, and that kind of commercial spirit that makes it possible for humanity to do under the sanction of law that which is condemned under the moral purpose, makes it possible that there shall be embezzlers and defaulters also.

And if we say that murder is the result of the hatred and striving that is in the world; that he, being a Christian or being a spiritualist, who advocates the putting to death of the criminal who has committed murder is responsible for the state of murder, we say it because the stream cannot rise higher than the fountain. If some unfortunate lives are over-powered by this stream of moral hatred, have not learned to stem the tide, and if we say the moral standards of the world must be produced by all the individuals that make up the world. If the divine life in the Christ, or in the teacher is put to death by the hatred of mankind, it is because the average standard of human life is not the highest and the best, and somewhere the great equipoise, what ever the average is now will be attained.

We say again that each human life owes it to itself and to others to perceive as much of that divine life and light as is possible to-day, to live it, to express it, to be it, to give it abroad unto others and unto the world. Then shall the waste places bloom, the deserts yield their fountains, and the wildernesses blossom as the rose. When all that is best in human life shall yield for others its richest inheritance, trusting unto the divine and Infinite life for that which is best for one's self. This is our standpoint, if it be false, then all inspiration, all moral philosophy, all teachings of sages, are false; if it be true then the ages speak it, and human life grows better under its activity, and the world in the recognition of this knowledge will become indeed the expression of God's perfect will.

BENEDICTION.

May the light of the immortal realm, and the blessings of the Infinite love be with you forever. Amen.

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